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No. 27

Descriptive racial science

by J. Lanz-Liebenfels

Contents: Classification of races, history and traditions of this racial science, the heroic, Mediterranean, black, Mongolian and mixed people, appearance and character of the 5 main races, the origin of the various races, Lanz-Liebenfels' theozoic theory, modulus network as an aid to special racial science. Illustrations: heroic, Mediterranean, Negroid and Mongolian profile and en face views, antique marble bust of a German woman from the British Museum,

Publisher of Ostara", Rodaun, 1913
Delivered to the book trade by
Friedrich Schalk in Vienna

Booklets paid in advance 4 Kronen 3:50 Mark. Orders are accepted by any bookshop and the Ostara newspaper in Robann near Vienna. Publisher and editor: J. Lanz-Liebenfels, Robann. Any letters that need to be answered must be enclosed with postage. Manuscripts are politely declined! Free sample copies are not available. Visits can only be received after prior written registration. Visits by women, even if accompanied by men, are generally refused!

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Description of the races.

Kant already says in Engels' Philosophy for the World II, p. 133 a: I believe that one only needs to assume four types of the human race in order to be able to derive from them all the perpetuating differences that are recognizable at first glance. They are 1. the white race; 2. the negro race; 3. the Hunnic (Mongolian or Kalmyk) race; 4. the Hindu [1] or Hindustan race".

Linné divided people into three types: homo sapiens, homo ferus and monstruosus. Blumenbach[2] attempted another more geographical division. He assumed: 1. the Caucasian race (white race), which is also the ancestral race; 2. the Mongolian race (yellow race), to which he included all Asian Mongols, as well as the Finns and Magyars; 3. the Malay race (Malays and Polynesians); 4. the American race (red race); 5. the Ethiopian or Negro race (white race). Cuvier reduced Blumenbach's 5 races to 3 races by considering the Malays and Americans as hybrids of three main races.

E. Häckel suggests the following classification after Geoffroy Saint-Hilaire and

1 Probably equivalent to the Mediterranean race.

2 On the native variety of the human race, 1775.

Huxley: 1. Woolly-haired (ulotriche) races: a) tufted-haired; b) pale-haired. 2. plain-haired (lissotriche) races: a) straight-haired; b) curly-haired. Friedrich Müller[3] developed this philosophy further and presented the following scheme: I. Woolly-haired people: a) tufted-haired: 1. Hottentots and Bushmen, 2. Papuans; b) fleece-haired: 3. African Negroes, 4. Kaffirs (Bantus). 11. plain-haired races: a) straight-haired: 5. Australians, 6. Hyperboreans, 7. Americans, 8. Malays, 9. Mongols; b) curly-haired: 10. Nuba- Fulahs, 11. Dravidians, 12. Central Europeans. Following Friedrich Müller, D. Peschel[4] assumes 7 races: 1. Australians, 2. Papuans, 3. Mongols, 4. Dravidians, 5. Hottentots and Bushmen, 6. Negroes, 7. Central Europeans. Peschel incorrectly and superficially also includes the blond, light-haired, Nordic race among the Central Europeans.

The Swedish anthropologist Netzius assumed the facial angle and the skull index as the basis for classification and distinguished: a) Orthognathic Tulichocephalic (Germans, Celts, Hindus, Jews); b) Prognathic Dolichocephalic (Tungus, Negroes, Australians); c) Orthognathic Brachycephalic (Lapps, Finns, Turks, Slavs); d) Prognathic Brachycephalic (Mongols and Malays).

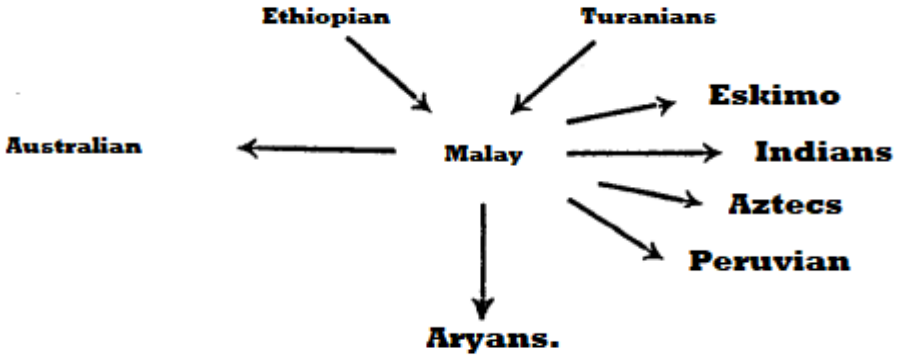
A very important classification of races comes from Gustav Klemm[5], who distinguishes between two human races, an "active race" and a "passive race". The active race includes all peoples who founded states, created culture and maintained culture; the passive race includes those peoples who have only achieved primitive forms of state and cultural life.

Woltmann[6] assumes three main races: Negroes, Mongolians and Caucasians, of which the Mongolians appear to be much less related to the Caucasians in terms of phylogenetics than the Negroes, from whom the Central Europeans and Northern Europeans are said to have gradually emerged.

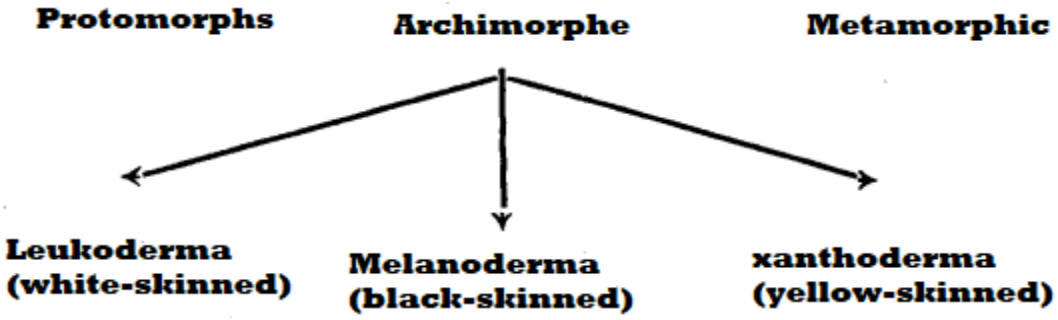
W. Hentschel has a very interesting view of the races and their origins.[7] According

3 General Ethnography, 1879.
4 Ethnology, Leipzig, 1885.
5 Gustav Klemm, The Distribution of Active Human Races, 1845.
6 Political Anthropology, Leipzig, 1903.
7 Varuna, the (story of the rising and sinking life in history, 1907, Theodor Fritsch, Leipzig.

to him, two primary races are to be assumed, the black race (Ethiopians) and the light race (Turanians). The Aryans are said to have emerged from the crossing of these primary races. He gives the following diagram of the development process:



Strass[8] suggests the following racial classification given in the scheme:



By protomorphic races, Straass means those who have lagged behind in their development due to isolation and therefore still have lower racial characteristics. By archimorphic races he means those races that have differentiated and developed according to certain racial characteristics, so that their overall appearance has acquired a certain stability. By metamorphic he means what we will call mixed races, namely mixed races of recent origin.

He classifies the following as protomorphic races: a) as older protomorphs, the Australians, Papuans, Koikoin; b) as later protomorphs (starting from the common stem of the white and yellow main race) the American natives, the Oceanians such as Kanaks, Maori, Dayak, Tongans; c) as young protomorphs, the Akka (as a melanodermic

8 Natural History of Man, Stuttgart, 1904.

mixture), the Eskimo (as a xanthodermic mixture) and the Aino and Wedda (as a leukodermic mixture).

As valuable and entirely accurate as Strass's research is in one respect, we must criticize him on the other hand for refusing to recognize a difference between the Nordic and Mediterranean races - which has been established in a completely impeccable and exact manner by the chemical race test, when he says on page 368 of his "Natural History of Man": "From an ethnographic point of view, an attempt was made to strictly separate a group of ancient Germans, who are said to have isolated themselves in the North and Baltic Sea regions, from the rest of the race. However, since the characteristics of this group, blond hair, blue eyes, tall stature - the only physical characteristics cited to support this theory - are neither of such great importance[9] nor are so exclusively associated with a single group of people, this view is, from an anthropological point of view, nothing more than an unproven hypothesis." In the special study of races we will show that the difference between the Nordic and Mediterranean races is not only biochemical, but also morphological and anthropometric. - Before I classify and name the human races according to the principles established above, I want to subject the classifications and names mentioned to a brief critique. This is because the inadequate and often downright misleading naming has caused a lot of harm among laymen and scholars and has greatly damaged the reputation of ethnography as a science.

Regarding classifications, we agree with Herbert Spencer, who says that more or less all classifications are only subjective concepts that do not correspond to any boundaries in nature, but which people use to understand each other. Meridian and parallel line divisions do not actually exist on the globe, but we cannot do without them in geographical investigations or descriptions. Without terminology, science is not possible if it is to be communicated to a larger circle of people.

9 That's just not right.

After we have made it clear that race is a complex of characteristics, that these characteristics are in the inner connection of morphological correlation, all racial classifications obtained through a one-sided method and examination of a single characteristic are therefore incorrect and misleading. All racial classifications that, for example, only take into account the angle of the face, or only the skull, or the facial or eye socket indices, are therefore incorrect. Classifications that only take into account the color of the skin (like Strass) or the hair (like Häckel) are also inaccurate. Terms that are of geographical, ethnological or even linguistic origin must also be rejected. For we have explained above that place of birth, ethnicity and language do not determine one's nationality. For example, the term Nordic race, as well as Germanic or Aryan race, is not correctly chosen.

Jean Finot[10] rightly says that the term Aryan race is to be rejected absolutely. Because it is basically just an Aryan language family, which in no way presupposes an Aryan people." Max Müller expresses himself more drastically, saying: "The ethnologist who speaks of Aryan race, of Aryan blood, Aryan eyes or hair, is committing just as much of a travesty as the linguist who wants to talk about a dolichocephalic dictionary or a brachycephalic grammar." Taking into account the method of investigation I have adopted, I have drawn up the following racial scheme: 1. Homo aesus. 2. Homo mediterraneus. 3. Homo niger. 4. Mongolian man. 5. Promiscuous man: a) primitive, b) fresh

1. Homo aesus (the Asian[11] man). Biochemically the furthest removed from the urge, sensitive to electrical influences, hence a highly developed nervous system, morphologically the furthest removed from the anthropoids and the infantile state, showing in its outlines a harmonious combination of the straight and the curved line, wavy, blond hair, grey or blue eyes, light, rosy complexion. Anthropometrically orthognathic, dolichocephalic, leptoprosopic, mesoconch, leptorhine, body and

10 Racial Prejudice, p. 305.

11 So named after the anthropology of the Edda, which is probably closest to us. At the same time, aesus = hero expresses the cultural significance of this noblest race.

extremities proportioned. Height over 170 cm. The (Asian) race has the largest and strongest body structure on average and combines this with a proportion of the limbs which, measured according to the golden ratio, simultaneously achieves a balanced distribution of masses and an aesthetic ideal."[12]

With these physical characteristics go hand in hand all those psychological characteristics which are usually praised as special character traits of the noble, good and wise person. The Asian race is at the same time the active and productive race. The main distribution area of this race is northern (Germanic) Europe and North America. Northern Europe is also, as the groundbreaking research of Penka[13] has shown, the original home of this race.

Lavater[14] had already unconsciously suppressed the special characteristics of the Asian race. He did not yet speak of races, but only of national physiognomies, and he said: "Perhaps one learns to recognize the nationality of a face more easily if one does not initially see the entire nation, does not go to them; if the nation only appears to us in individual persons. At least that is how it seems to me from my experience so far. Individual faces open our eyes to the characteristics of entire nations more easily than entire nations. By observing all the foreigners I meet, however, I have learned nothing more than the following infinitesimal amount." After admitting that most European nations do not have a striking physiognomy, understandably because only races as anthropological terms, but not nations as political terms, can have certain physiognomies, he comes to speak of the English, the comparatively purest European nation, and says: "The English have the shortest and most arched foreheads, namely they only arch at the top, below towards the eyebrows they are otherwise tense or more straight; they rarely have pointed noses, but often round, blunt, prominent ones. With the exception of Quakers and Moravians, who generally have lipless mouths all over the world, the English have large, well-defined, beautiful lips and round, full chins; But they

12 Woltmann, The Germanic tribes in France, Jena 1907.
13 Origines Ariacae 1883; The Origin of the Aryans, 1886: The ethnological-ethnographic significance of megalithic tombs (Communications of the Vienna Anthropological Society XXX).
14 l. c. III, p. 22.

are distinguished mainly by their eyebrows and eyes, which are very open, free and striking. Their faces are generally drawn in a grand manner. They lack the infinitely small, numerous secondary features, wrinkles and furrows that distinguish German faces in particular.[15] Their complexion is whiter than that of the Germans. All English women that I have seen in nature and in pictures seem to be made of marrow and nerves, are long, slender, delicate and a world away from all roughness, hardness and abruptness."

Laponge[16] gives the following description of the man of the Asian race: He knows better how to acquire wealth than to keep it; he accumulates it easily and loses it just as easily. Adventurous by nature, he dares everything and his boldness ensures him unparalleled success. He fights to fight, but always without any ulterior motive of gain. He thinks logically and does not let himself be fobbed off with words. Progress is his greatest need. In religion he is a Protestant (?) and only demands respect from the state for his work. It is found in Great Britain and is also the predominant (maritime) element in Belgium, Holland, the parts of Germany bordering the North and Baltic Seas and in Scandinavia. In France, and in Germany in particular, it is a minor but still important element among the inhabitants of the plains; at an altitude of over 100 m it becomes rare."

Fig. 8.
Asian head in profile.

Fig. 9
Mediterranean head in profile (Pope Paul III).

There is, as Röse quite rightly says, an undeniable correlation between long-

15 Result of Mongolia (Wendish) admixture.
16 The Aryan, his social role, Paris 1899.

headedness and moral feeling. There are no more trusting, honest and noble people in the whole world than in the pure-bred regions of England, Lower Saxony and Sweden. The more short-headed the inhabitants of a country are, the more property crimes they commit. It is a fact established by criminal anthropology that the honesty and trustingness of people decreases with distance from the Nordic original home of the Asian race.

According to Lapouge, the number of people of the Asian (or "Aryan" race, as he calls it) is only 30 million in Europe and 20 million in America. This shows what an enormous workload rests on a relatively small, the smallest human race, which must be not only the founder but also the preserver of culture. 2. Homo mediterraneus (the Mediterranean man). He is, in a sense, the incomplete and inharmonious Asian man. Physiologically, morphologically and anthropometrically he is the man of extremes. Biochemically he is one step closer to the urge than the Asian man. Physiologically the Mediterraneans are the most nervous people, and therefore represent the main contingent of the mentally ill.[17] Morphologically they are characterized by an inharmonious connection of the straight and the curved, which develops into points. Characteristic of them is the typical convex facial profile (hooked nose), wavy to curly, dark, very thick hair, very thick beard and body hair, dark eyes, brownish-white skin color. Anthropometric: prognathic, dolichocephalic, leptoprosopic, hypsilonchic (hence bulging eyeballs), leptorhinic, body proportioned, but not as beautiful and large as the body of the Asian race.

The main distribution and area of origin of this breed is the Mediterranean region. Hence the name "mediterraneus" (Middle Country) introduced by Broca and Huxley. Many (but not all) Jews, a large part of the Spanish, French, Italian, Greek, Romanian, Turkish, Serbian, Bulgarian and Arab people belong to the Middle Country race. In terms of their psychological characteristics, they are closest to the Asian race. However, they can be described as overactive, i.e. they are too mobile and fantastic. Their psyche

17 Compare Lanz-Liebenfels: Race and Welfare. Publisher of “Ostara”, Rodaun near Vienna. 40 Heller = 35 Pf.

is as inharmonious as their appearance. When they achieve hegemony, they always usher in epochs of decadence. They are the cosmopolitans and "world politicians." Their contribution to culture lies in their fermentative and disintegrative power.

Fig. 10

Negro head in profile.

Fig. 11

Mongolian head in profile.

3. Homo niger (the Negro). Physiologically less sensitive than the first two races, he is biochemically closer to the anthropoids than the Asian and Mediterranean people. In morphological terms, he has the following characteristics: Phylogenetically, he has many pithecoid characteristics, the lines are round and spherical, the facial profile is strongly concave, curly or woolly dark hair, dark eyes, black skin. Anthropometrically: very strong prognathism, dolichoceplegia, mesoprosop, chamaeconch, platyrhin (flat nose). Arms and legs are too long compared to the body.

The Negro has his home and his main distribution area in Africa. He has played virtually no role in cultural history, a proof of how little his intellectual powers are to be assessed. At most he did something as a slave, and even then not much, because he does not know hard work. 4. Homo mongolicus (the Mongol). Biochemically, the Mongol is two degrees closer to the urge than the Central European. Physiologically he is the least sensitive. Morphologically, he has infantile rather than pithecoid characteristics. The lines are round and spherical and tend to be excessively broad. The facial profile is concave, the hair is dark and taut, the beard and body hair are very sparse, the eyes are

dark, and the skin is yellow. Anthropometrically, he is prognathous, but not as strong as the negro; he is a pronounced brachycephalic, chamaeprosopic, mesorhine to platyroid, hypsilonchous. The extremities are shorter than the trunk. Lavater describes the Mongolian race very aptly as follows: "All Tartar peoples have a face that is very broad at the top and wrinkled even in youth, but narrow at the bottom, a short and thick nose, small eyes set deep in the head, very raised cheeks, a long and protruding chin, jaws that are deepened at the top, separate teeth, thick eyelids, an olive-like complexion and black hair. They are of average length, but very strong in bones; they have a small beard, which, like the Chinese, consists of a few thin tufts of hair; their thighs are thick and their legs are short." The most striking characteristic of the Mongols is their ability to imitate and their industriousness. They are the typical reproductive people.

The homeland and main area of distribution of the Mongolian race is Asia. They are willing and hardworking slaves. They have only played a role in world history because of their enormous numbers.

5. Homo promiscuus (the half-breed). It is of no use to identify and name other races apart from the four main races mentioned above. Because all types that occur apart from the four basic types can be quite well placed in a group of racial half-breeds. The most that can be made here is to divide the half-breeds into primitive and recent half-breeds. The primitive half-breeds are half-breeds that arose through prehistoric or early historical cross-breeding and have already developed into distinctive types. The recent half-breeds are half-breeds that are still being created through cross-breeding in modern times.

The mixed races are the most numerous human races and they form the transition to the individual races by combining the characteristics of the four main races in countless combinations. Depending on the characteristics of this or that race, they come closer to one of the four main races and one can then speak of Asoids, Mediterraneanvids, Negroids and Mongoloids. The most reliable method for determining which main race a mixed race is close to will always be the biochemical

one. This is confirmed and supported by the morphological method.

The primitive half-breeds are found in the "peripheral areas" which are, significantly, the furthest from the original European home of the Asian race (Southern Islands, Australia, South America, etc.). The race of primitive half-breeds, which incidentally corresponds to the type of protomorphs according to Strass, is a very colorful mixed-breed society. We see all possible facial types represented here, a sure sign that this type is not a pure race in origin, but owes its existence to panmixia. I therefore place them on the same level as the recent half-breeds in contrast to the main races. The convergence phenomenon which occurs here, as so often in nature, is particularly noteworthy. The facial shapes which arise through modern general mixing of half-breeds are so similar that they are confusingly similar to the types of primitive half-breeds.[18] We encounter them particularly in the European industrial districts which are sinking into general mixing, such as in the Rhineland coalfields, in Northern Bohemia, in the Kingdom of Saxony and in all modern cities, there are types that have their striking counterparts in Papua, Aino, Vedda and Koikoin types. It is also quite understandable that the same causes must also trigger the same effects. On the other hand, this apparently incomprehensible parallel phenomenon, that our modern "cultured and urban people" resemble the lowest human races in such a surprising way, points to the same cause of origin, namely panmixia and the lack of pure breeding.

For this reason, we find among the primitives surprisingly highly developed forms, which even approach the Asian racial type, and on the other hand types which are more like the Mongolian or Negro race. Anthropologists call this phenomenon "great range of variability". But great range of variability is always the result of intensive hybridization. From the plant kingdom I will only mention the diversity of rose species, which is known to every flower grower. An example from the animal kingdom are the many varieties of monkeys and dogs, all of which are proven to be the result of intensive panmixia and occasional pure breeding in a certain direction. It is therefore

18 W. Hentschel also makes this observation in his book “Varuna”.

understandable that Strass, as well as all other anthropologists, are usually in great embarrassment as to whether to count a tribe as protomorphic or metamorphic. For example, Strass, Natural History of Man, p. 329, says of the Kanaks and Tongans that they are protonmorphic, but "metamorphism is possible from the coast". On page 336 of the same book he says quite clearly: "In Oceania the protomorphic race is increasingly emerging in the tribes of the traveling Malay half-breeds who are coming from the coast."

One also often hears talk of the "Alpine" or "Turanian" race. I believe that it would be better to subsume this term under the name "recent half-breeds" (homo promiscuus recens) that I have suggested, since the "Alpine" type is not only found in the Alps, but everywhere where a mixture between homo aesus and homo mongolicus has taken place.

Laponge describes this recent half-breed type as follows: The average height is 160 to 165 cm, the skull index 85 to 86 cm. These half-breeds are undersized, short-lined, brachycephalic, have brown or dark skin, hair and eye color. They are moderately hardworking, thrifty and clever. Their tendency is to earn money and enjoy it; they consider everything higher and spiritual to be superfluous and impractical. Their aim is to level everything and bring it down, an urge that arises from their psyche, which has arisen from mixing.

In their political opinion they are democrats or socialists, unless they prefer to be philistines. For the German beer drinker and philistine, the German schoolmaster, as a petty, envious and nagging pedant, the German bureaucrat who has no other concern than to collect his salary on the 1st of every month, and the police sergeant who crawls to those above him and is rude and snooping to those below him, are types of that race of homo promiscuus recens.

Fig. 12
Asian head in front view.

Fig. 13
Mediterranean head in front view.

Origin of races.

At this point I can only give the most cursory outline of the history of the origin of the individual races, as a halfway exhaustive description would exceed the scope of the present racial studies by far.

In the origin of races we have to identify exactly the same two natural forces that play the most important role in morphology, namely differentiation and integration. The differences in climate, geographical position and soil composition (which is related to the diet) of the original home of a race have a differentiating effect. Long-term isolation can be of the most decisive differentiating importance for a race, as was evidently the case during the Ice Age with the Asian race, which was cut off from the south by an ice wall. Natural and sexual selection also has a differentiating effect. In this respect, the Asian race has been under the influence of sharp natural selection for the longest time, as was brought about by the barrenness of the Nordic climate.

In addition to the natural selection factors, however, the intellectual selection factor in the creation of races must not be ignored. The Asian race is, as I have explained in my "Theozoology", by no means the result of the development of exclusively impersonal forces. In earlier periods of earth's development, mankind was under the influence of now extinct beings endowed with very peculiar (electrical) powers and endowed with intelligence - the gods, "angels" of myths - who, through pure breeding,

perhaps had as much of an effect on the creation of the individual human races as the differentiating forces of nature. Hugo de Vries[19] has assumed a new species- and race-forming force, mutation, which consists in an individual developing in a particular direction and thus becoming the progenitor of a new race or species in which the new species characteristics are constantly inherited. But now, through this theory, which is accepted by most natural scientists today, de Vries has only given a new name to the previously unknown species-changing force, without going into detail. to bring in the essence of the matter. For we involuntarily ask ourselves how it is that a species suddenly loses its power of inheritance and spontaneously produces a being that is unlike it.

Fig. 14
Negro head in front view.

Fig. 15
Mongolian head in front view.

It is only a small step from the mutation theory to the theozoic theory I have put forward, in that it becomes probable that those primeval beings endowed with special powers were able to spontaneously change species. I would like to draw attention here to the strange phenomenon that monstrous chicks developed from hen's eggs that were illuminated with radium rays during incubation. The spontaneous "mutations" that de Vries observed in some cases can easily be traced back to the effects of various rays.

In contrast to these differentiating forces, nature made itself noticeable as integrating forces through convergence, and intellectual beings through cross-breeding.

19 The Mutation Theory, 2 vols., Leipzig 1901-1903.

According to von Luschan, convergence is the phenomenon that different animal and plant species, even if they are far apart in their kinship system, develop in the same direction and thus approach a common type. It does not need to be proven in great detail that cross-breeding causes a mixture of individual racial characteristics and a blurring of racial types. Based on the old reports and on G. Biedenkapp[20] and Sebald, I assume a bipolar development of life on earth. The earth's poles cooled down first. Life therefore had to develop first at the poles. The fact that the two areas are no longer clearly differentiated today means nothing, because it is probable that the earth did not always rotate on the earth's present axis, that the north and south poles changed, and that both areas therefore came into contact with each other early on and mixed. Incidentally, the similarity of the flora and fauna of the northern and southern hemispheres can also easily be explained by convergence. After the land masses were concentrated more around the northern pole in later periods, the battle between the two regions was decided in favor of the northern hemisphere. Here the individual species were able to develop and differentiate more calmly and steadily. I would just like to draw attention to the predominance of the dicotyledonous flora in the north and the less differentiated monocotyledonous flora in the south.

We will not go into the question of whether humanity is of polygenic or monogenetic origin, because it is completely impossible that the whole of humanity descended from a single pair of parents. This view is based on a demonstrably incorrect interpretation of the Bible, which understands Adam not as an individual but as a species. The emergence of races did not occur under the influence of a single force, but under the influence of all the species-forming forces mentioned above. However, crossbreeding was particularly effective. The human family tree cannot therefore be represented in simple, parallel lines, but only by intersecting lines.

Catastrophes such as the destruction of entire continents, fluctuations in the earth's axis and temperature have interrupted developments and caused new paths of

20 The North Pole as a Homeland of Peoples, Jena 1906.

development. The current picture of the earth's surface and the current fauna can hardly give us a reliable picture of these catastrophes and their consequences. Here we have to rely on the reports of ancient anthropology, which incidentally reports the following. The original primates (incidentally Tertiary) divided into the branches of the pre-Asian races and the pithecanthropoid races and the anthropomorphic apes. Among the pithecanthropoid races there are three special groups in particular: Pagu people (Nicker) as ancestors of the Negroes, Vezah people (Zverge) as ancestors of the Mongols and Adams people (giants) as ancestors of the Central lands. From the more or less intensive mixing of the pre-Asian races with these groups and between the three groups, the five main races that we have described above, which were already identified in the Diluviunt, arose.

From all this it follows that the Asian race alone has followed the relatively most steady path of development, while the lower races are to be regarded as aberrations and disturbances of this development. This view is not only held by the old anthropology, but is happily also shared by the most modern anthropologists such as Stratz and Klaatsch[21]. As the biochemical diagnosis clearly shows, Asian people have never passed through an "ape stage"; they have taken their own path, the divine path. Like the other races, they have strayed from this straight path, but they have always returned to the path shown to them by God.

The modulus network as a tool for special racial research.

In order to provide a solid basis for special racial research, which deals with the research of individual racial characteristics, especially the skull and face, I have looked for suitable tools that would enable a precise description, differentiation and assessment according to position, size and proportion in a more precise manner than the anthropometric methods and their index calculations were able to do.

I have found the canon of G. Audran[22] to be the most practical, applied it in the

21 Origin and Development of the Human Race, Stuttgart 1902.
22 The Proportions of the Human Body, Paris 1683.

present investigations and further developed it into my anthropometric modulus network. I have constructed a modulus for both the en face and the profile position of the head. Since the race researcher works more conveniently and precisely with photography than with measurements taken directly on the head, I had to choose a system that makes it easy to determine the modulus on a photograph. On the other hand, a measurement had to be chosen as the modulus that appears in full on the image both in profile and en face. In addition, one and the same modulus had to be adopted for the en face and profile positions. I have chosen the distance of the upper edge of the frise from the base of the nostrils (distance o-p in above en face figure 12) as the most suitable basic measurement (modulus). When photographing, the head must be positioned so that in the en face position the axis of the nose and in the profile position the line connecting the frise with the corner of the mouth is vertical.

In an en face picture, the upper edges of the frise are connected by the line i-k, and the middle line d-c is drawn perpendicular to this. From the intersection point o, the modulus is then drawn eastwards on the vertical c-d and on the horizontal i-k as far as necessary, and the verticals a-b and e-f and the horizontals b-f, n-o, l-m, g-h and a-c are drawn. (See Fig. 12).

In a profile picture, the upper edge of the frise is first connected to the corner of the mouth and this line is extended upwards to a and downwards to b. From 1, the distance to the anus of the nostril is drawn on this line, thus obtaining the modulus l-n. The modulus is now drawn on the line a-b and the horizontals a-g, i-k, l-m, n-o, p-q, b-h are drawn in a, i, 1, n, p and b. The modulus is also drawn on a-g and the verticals c-d, e-f, g-h are drawn. I have numbered the modulus quadrants created by this line (which can be broken down into smaller quadrants if necessary). (See Fig. 8.)

The skull.

The more we succeed in unravelling the wonders and mysteries of electricity, especially its connection with light energy, the more likely it becomes that nerve and

brain activity is of electrical origin. I even go so far as to describe the human brain as a receiving and transmitting station for electrical force waves. This assumption allows us to penetrate deep into the pityche of the individual races and, above all, explains many morphological peculiarities that we can observe in the skulls, foreheads and brains of different races. We know from physics that the amount of electricity depends on the size of the surface, and the voltage on the shape of the surface of the capacitor. Larger surfaces can absorb more electricity, but also give off more. Smoother shapes are better suited to both the outflow and the absorption of electricity. Unfortunately, brain research still offers us little material in this respect, and I will refrain from going into this subject in more detail for racial psychology. In general, however, I agree with Röse and assume that the Asian race has a more developed cerebrum than the non-Asian races, and that the cerebral cortex shows its own structure and folding. This more differentiated design with its many protruding bulges and recessed grooves creates a larger surface on the one hand, and on the other hand - like electrical capacitors - it is better suited to storing and giving off electrical (intellectual) power. The size of the skull and brain determines the amount of mental energy, the shape of the skull and brain determines the tension of mental energy.

Let us first consider the skull shapes of the various races in terms of the modulus of the profit position. In the Asian race, the outline of the front skull rises steeply in quadrant 1 and, apart from a small gusset, takes up almost all of quadrant 2 and quadrant 3, before falling off again in quadrant 4. In the lower left corner of quadrant 5, the outline bends downwards again to cut off moderate areas from quadrants 10 and 15. The overall shape of the skull in profile is therefore a harmonious combination of straight and curved lines. (See Fig. 8.)

The situation is different with the skull profiles of the Mediterranean[23] and Negro races.[24] The frontal skull profile no longer extends into quadrant 1 at all. In the Mediterranean and Negro races, the highest curvature is in quadrant 3, similar to the

23 See Figure 9.
24 See Figure 10.

Asian race. However, in the Mediterranean race the cranial vault is lower than in the Asian race, and in the Negro race one notices more clearly how the development of the skull tends to move backwards. The outlines also become increasingly rounded. The Mediterranean race stays in the middle. The cranial curvature in quadrant 2 still looks quite prominently at the forehead, and the skull outline still cuts into quadrant 5. In the Negro profile, the curvature of the skull rises very gently from the forehead in quadrant 2 and descends in a uniform curve, just touching quadrant 5, through quadrants 10 and 15 to the neck. If we summarize our observations, it is clear that the Mediterranean and Negro skulls are lower than the Asian skull. However, the Mediterranean skull still shows angular outlines, even if they are blurred. The occiput protrudes more to the rear than in the Asian skull. In the Negro, the skull profile shows a uniform curve that is pushed backwards as a whole. The loss of skull capacity in quadrant 2 as well as in quadrants 5, 10 and 15 clearly shows the smaller volume of the Negro skull. In the Mongolian head[25] the skull has its greatest curvature in quadrant 4, forehead and skull curvature run together in a round, elliptical or parabolic line. Quadrant 1 is also not cut through; the occiput still extends well into quadrants 5 and 10, which makes the volume of the skull appear larger than in the Negro. In the Mediterranean race the occiput is more developed lengthwise, in the Mongols more heightwise.

The skull shapes alone indicate the characteristics of the different races. The Asian race has a large and differentiated skull: hence great and also organized intelligence. In the Mediterranean race the intelligence is less, but in keeping with the noble skull shapes it is still very resilient. The Negro has little intelligence and little resilience, the Mongolian has a lot of intelligence and the least resilience. The skull, by its breadth, already indicates that it is more suited to the exception than to the penetration and creation of thoughts.

25 See Figure 11.

Fig. 16.
Ancient marble bust of a German woman (British Museum).
From v. Bienkouski: about the images of barbarian nations.